

The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. 11. 7.

No. 6.

MARCH 15, 1848.

VOL. X.

GENERAL EPISTLE FROM THE COUNCIL OF THE TWELVE APOSTLES,

TO THE

Church of Jesus Christ of Latter-day Saints, abroad, dispersed throughout the Earth, Greeting:

BELOVED BRETHREN,—At no period since the organization of the Church on the 6th of April, 1830, have the Saints been so extensively scattered, and their means of receiving information from the proper source, so limited, as since their expulsion from Illinois; and the time has now arrived when it will be profitable for you to receive, by our Epistle, such information and instruction as the Father hath in store, and which he has made manifest by his Spirit.

Knowing the designs of our enemies, we left Nauvoo in February, 1846, with a large pioneer company, for the purpose of finding a place where the Saints might gather and dwell in peace. The season was very unfavorable, and the repeated and excessive rains, and scarcity of provision, retarded our progress, and compelled us to leave a portion of the camp in the wilderness, at a place we called Garden Grove, composed of an enclosure for an extensive farm and sixteen houses, the fruits of our labour; and soon after, from similar causes, we made another location, called Mount Pisgah, leaving another portion of the camp, and after searching the route, making the road, and bridges over a multitude of streams, for more than three hundred miles, mostly on lands then occupied by the Pottawatomie Indians, and since vacated in favour of the United States, lying on the south and west, and included within the boundary of Iowa, we arrived near Council Bluffs, on the Missouri River, during the latter part of June, where we were met by Capt. J. Allen, from Fort Leavenworth, soliciting us to enlist five hundred men in the service of the United States. To this call of our country, we promptly responded, and before the middle of July more than five hundred of the Brethren were embodied in the "Mormon Battalion," and on their march for California, by way of Fort Leavenworth, under command of Lieut. Col. J. Allen, leaving hundreds of wagons, teams, and families, destitute of protectors and guardians, on the open prairie, in a savage country, far from the abodes of civilized life, and farther still from any place where they might hope to locate.

Our camp, although aware of a cold northern winter approaching, with all attendant evils, famine, risk of life in an unhealthy climate, Indian depredations, and every thing of a like nature that would tend to make life gloomy, responded to this call of the President with all the alacrity that is due from children to a parent; and when the strength of our camp had taken its departure in the battalion, the aged, the infirm, the widow and the fatherless that remained, full of hope and buoyant with faith, determined to prosecute their journey, a small portion of which

went as far west as the Pawnee Mission, where, finding it too late to pass the mountains, they turned aside to winter on the banks of the Missouri, at the mouth of the Running Water, about two hundred and fifty miles northwest of the Missouri settlements; while the far more extensive and feeble numbers located at this place, called by us Winter Quarters, where upwards of seven hundred houses were built in the short space of about three months; while the great majority located on Pottawatamie lands. In July there were more than two thousand emigrating wagons between this and Nauvoo.

In September, 1846, an infuriated mob, clad in all the horrors of war, fell on the Saints who had still remained in Nauvoo for want of means to remove, murdered some, and drove the remainder across the Mississippi into Iowa; where destitute of houses, tents, food, clothing, or money, they received temporary assistance from some benevolent souls in Quincy, St. Louis, and other places, whose names will ever be remembered with gratitude. But at that period the Saints were obliged to scatter to the north, south, east, and west, wherever they could find shelter and procure employment. And, hard as it is to write it—it must ever remain a truth on the page of history—that while the flower of Israel's camp were sustaining the wings of the American eagle, by their influence and arms in a foreign country, their brothers, sisters, fathers, mothers, and children, were driven by mob violence from a free and independent State of the same national Republic, and were compelled to flee from the fire, the sword, the musket, and the cannon's mouth, as from the demon of death. From that time to this the Latter-day Saints have been roaming without home from Canada to New Orleans, from the Atlantic to the Pacific Ocean, and many have taken up their abode in foreign lands. Their property in Hancock County, Illinois, was little or no better than confiscated: many of their houses were burned by the mob, and they were obliged to leave most of those that remained without sale; and those who bargained, sold almost for a song; for the influence of their enemies was to cause such a diminution in the value of property, that from a handsome estate was seldom realized enough to remove the family comfortably away; and thousands have since been wandering to and fro, destitute, afflicted, and distressed for the common necessities of life, or, unable to endure, have sickened and died by hundreds, while the Temple of the Lord is left solitary in the midst of our enemies, an enduring monument of the diligence and integrity of the Saints.

Lieut. Col. Allen died at Fort Leavenworth, much lamented by the "Mormon Battalion," who proceeded *en route* by the way of Santa Fe, from whence a small portion, who were sick, returned to Pueblo to winter; while the remainder continued their march, mostly on half rations, or meat without salt, making new roads, digging deep wells in the desert, levelling mountains, performing severe labours and undergoing the utmost fatigue and hardship ever endured by infantry, as reported by Col. Cooke, their commanding officer, and arrived in California, in the neighborhood of San Diego, with the loss of very few men.

Soon after the battalion left the Bluffs, three of the Council took their departure for England, where they spent the winter, preaching and setting in order all things pertaining to the Church, and returned to this place in the spring of 1847, as did also the camp from Running Water, for provisions.

On April 14th, the remainder of the Council, in company of one hundred and forty-three pioneers, left this place in search of a location, and making a new road, a majority of more than one thousand miles westward, arrived at the Great Basin in the latter part of July; where we found a beautiful valley of some twenty by thirty miles in extent, with a lofty range of mountains on the east, capped with perpetual snow, and a beautiful line of mountains on the west, watered with daily showers; the Utah Lake on the south, hid by a range of hills, with a delightful prospect of the beautiful waters of the Great Salt Lake on the northwest, extending as far as the eye can reach, interspersed with lofty islands, and a continuation of the valley or opening on the north, extending along the eastern shore about sixty miles to the mouth of Bear River. The soil of the valley appeared good, but will require irrigation to promote vegetation, though there are many small streams emptying in from the mountains, and the Western Jordan (Utah Outlet) passes through from south to north. The climate is warm, dry, and healthy; good

salt abounds at the lake; warm, hot, and cold springs are common; mill sites excellent; but the valley is destitute of timber. The box, the fir, the pine, the sugar maple, &c., may be found on the mountains sufficient for consumption, or until more can grow.

In this valley we located a site for a city, to be called the Great Salt Lake City; of the Great Basin, North America; and, for the convenience of the Saints, instituted and located the Great Basin Post Office at this point. The city is surveyed in blocks of ten acres, eight lots to a block; with streets eight rods wide, crossing at right angles. One block is reserved for a Temple, and several more in different parts of the city for public grounds.

Soon after our arrival in the valley, we were joined by that portion of the battalion, who had been stationed at Pueblo, and a small camp of the Saints from Mississippi, who had wintered at the same place, who united with the pioneers in ploughing, planting, and sowing near one hundred acres, with a great variety of seeds; and in laying the foundation of a row of houses around a ten acre block, and nearly completing the same on one side. Materials for brick and stone buildings are abundant.

After tarrying four or five weeks, most of the pioneers commenced their return, nearly destitute of provision, accompanied by a part of the battalion, who were quite destitute, except a very small quantity of beef, which was soon exhausted. The company had to depend for their subsistence on wild beasts, such as buffalo, deer, antelope, &c., which, most of the way, were very scarce; and many obtained, were exceedingly poor and unwholesome. Between the Green and Sweetwater Rivers, we met five hundred and sixty-six wagons of the emigrating Saints, on their way to the valley; at our last encampment with whom, we had fifty horses and mules stolen by the Indians; and a few days after, we were attacked by a large war party of Sioux, who drove off many of our horses, but most of these we recovered. Our route was by Fort Bridger, the South Pass, Fort John, (Laramie,) and from thence on the north bank of the Platte, to Winter Quarters, where we arrived on the 31st of October, all well; having performed this long and tedious journey, with ox as well as horse teams, and with little food except wild flesh, without loosing a single man, although many were sick when they left in the spring, insomuch that they were unable to walk until we had travelled more than one half of the outward distance.

On the 11th instant, fifteen of the battalion arrived from California, with a pilot from the valley, having suffered much on their return from cold and hunger, with no provisions part of their way, but a little horse flesh of the worst kind. From these brethren we received the intelligence that the battalion was discharged in California in July, agreeably to the time of their enlistment, that a portion of the battalion, constituting a company, under Captain Davis, had re-enlisted to sustain a military post in California; that many had commenced labour to procure means to return; that a small portion had come on to the Great Salt Lake City, where they found the emigrants, which we passed in the mountains, alive, and in good health and spirits, except three deaths; and that some of the battalion, who had left the valley with them, had stopped on the Sweetwater, searching for buffalo, who with others, in all about thirty, arrived here on the 18th instant, pennyless and destitute, having suffered much from cold and hunger, subsisting on their worn-out mules and horses.

All who possibly could went to the valley this season; and the Saints now in this vicinity have had to depend on their own resources, in labour, for their sustenance, which, on account of the absence of those engaged in the government service, the sickness that has prevailed in camp, and the destruction of the cattle by the Indians, consists mostly of corn, with a few garden vegetables.

The Saints in this vicinity are bearing their privations in meekness and patience, and making all their exertions tend to their removal westward. Their hearts and all their labours are towards the setting sun, for they desire to be so far removed from those who have been their oppressors, that there shall be an everlasting barrier between them and future persecution; and although, as a people, we have been driven from State to State, and although Joseph and Hyram, our Prophet and Patriarch, were murdered in cold blood, while in government duress, and under the

immediate control, inspection, and supervision of the governor and government officers, we know, and feel assured, that there are many honest, noble, and patriotic souls now living under that government, and under other similar governments in the sister States of the great confederacy, who would loathe the shedding of innocent blood, and were it in their power, would wipe the stain from the nation. If such would clear their garments in the public eye, and before God, they must speak out; they must proclaim to the world their innocence, and their hatred and detestation of such atrocious and unheard of acts; but with this we have nothing to do; only we love honesty and right wherever we find them; the cause is between them, their country, and their God; and we again reiterate what we have often said, and what we have ever shown by our conduct, that, notwithstanding all our privations and sufferings, we are more ready than any other portion of the community to sustain the constitutional institutions of our mother country, and will do the utmost, for them, if permitted; and we say to all Saints throughout the earth, be submissive to the law that protects you in your person, rights, and property, in whatever nation or kingdom you are; and suffer wrong, rather than do wrong. This we have ever done, and mean still to continue to do. We anticipate, as soon as circumstances will permit, to petition for a territorial government in the Great Basin.

In compliance with the wishes of the sub-agents, we expect to vacate the Omaha lands in the spring. Thus, brethren, we have given you a brief idea of what has transpired among us since we left Nauvoo; the present situation of the Saints in this vicinity, and of our feelings and views in general, as preparatory to the reply which we are about to give to the cry of the Saints from all quarters, What shall we do?

Gather yourselves together speedily, near to this place, on the east side of the Missouri River, and, if possible, be ready to start from hence by the first of May next, or as soon as grass is sufficiently grown, and go to the Great Salt Lake City, with bread stuff sufficient to sustain you until you can raise grain the following season. Let the Saints who have been driven and scattered from Nauvoo, and all others in the Western States, gather immediately to the east bank of the river, bringing with them all the young stock, of various kinds, they possibly can; and let all the Saints in the United States and Canada gather to the same place, by the first spring navigation, or as soon as they can, bringing their money, goods, and effects with them; and, so far as they can consistently, gather young stock by the way, which is much needed here, and will be ready sale: and when here, let all who can, go directly over the mountains; and those who cannot, let them go immediately to work at making improvements, raising grain and stock, on the lands recently vacated by the Pottawatamie Indians, and owned by the United States, and by industry they can soon gather sufficient means to prosecute their journey. In a year or two their young cattle will grow into teams; by interchange of labour they can raise their own grain and provisions, and build their own wagons; and by sale of their improvements, to citizens who will gladly come and occupy, they can replenish their clothing, and thus speedily and comfortably procure an outfit. All Saints who are coming on this route, will do well to furnish themselves with woolen or winter, instead of summer clothing, generally, as they will be exposed to many chilling blasts before they pass the mountain heights.

We have named the Pottawatamie lands as the best place for the Brethren to assemble on the route, because the journey is so very long, that they must have a stopping place, and this is the nearest point to their final destination, which makes it not only desirable, but necessary; and, as it is a wilderness country, it will not infringe on the rights and privileges of any one; and yet it is so near Western Missouri, that a few days travel will give them an opportunity of trade, if necessity requires, and this is the best general rendezvous that now presents, without intruding on the rights of others.

To the Saints in England, Scotland, Ireland, Wales, and adjacent islands and countries, we say, emigrate as speedily as possible to this vicinity, looking to, and following the counsel of the Presidency at Liverpool; shipping to New Orleans, and from thence direct to Council Bluffs, which will save much expense. Those who have but little means, and little or no labour, will soon exhaust that means if they remain where they are; therefore, it is wisdom that they remove without

delay; for here is land on which, by their labour, they can speedily better their condition for their further journey. And to all Saints in any country bordering upon the Atlantic, we would say, pursue the same course; come immediately and prepare to go West—bringing with you all kinds of choice seeds, of grain, vegetables, fruits, shrubbery, trees, and vines—every thing that will please the eye, gladden the heart, or cheer the soul of man, that grows upon the face of the whole earth; also, the best stock of beast, bird, and fowl of every kind; also, the best tools of every description, and machinery for spinning, or weaving, and dressing cotton, wool, flax, and silk, &c., &c., or models and descriptions of the same, by which they can construct them; and the same in relation to all kinds of farming utensils and husbandry, such as corn shellers, grain threshers and cleaners, smut machines, mills, and every implement and article within their knowledge that shall tend to promote the comfort, health, happiness, or prosperity of any people. So far as it can be consistently done, bring models and drafts, and let the machinery be built where it is used, which will save great expense in transportation, particularly in heavy machinery, and tools and implements generally.

The Brethren must recollect that from this point they pass through a savage country, and their safety depends on good fire-arms and plenty of ammunition;—and then they may have their teams run off in open daylight, as we have had, unless they shall watch closely and continually.

The Presidents of the various branches will cause this Epistle to be read to those under their council, and give such instruction in accordance therewith as the Spirit shall dictate; teaching them to live by every principle of righteousness, walk humbly before God, doing his will in all things, that they may have his Spirit to lead them and assist them speedily to the gathering place of his Saints.

Let the Seventies, High Priests, Elders, Priests, Teachers, and Deacons report themselves, immediately on their arrival at the Bluffs, to the Presidency of their respective Quorums, if present, and if not, to the Presidency or Council of the place, that their names may be registered with their Quorum, and that they may be known among their Brethren.

It is the duty of all parents to train up their children in the way they should go, instructing them in every correct principle, so fast as they are capable of receiving, and setting an example worthy of imitation; for the Lord holds parents responsible for the conduct of their children, until they arrive at the years of accountability before him; and the parents will have to answer for all misdemeanors arising through their neglect. Mothers should teach their little ones to pray as soon as they are able to talk. Presiding Elders should be particular to instruct parents concerning their duty, and Teachers and Deacons should see that they do it.

It is very desirable that all the Saints should improve every opportunity of securing at least a copy of every valuable treatise on education—every book, map, chart, or diagram that may contain interesting, useful, and attractive matter, to gain the attention of children, and cause them to love to learn to read; and also every historical, mathematical, philosophical, geographical, geological, astronomical, scientific, practical, and all other variety of useful and interesting writings, maps, &c., to present to the General Church Recorder, when they shall arrive at their destination, from which important and interesting matter may be gleaned to compile the most valuable works, on every science and subject, for the benefit of the rising generation.

We have a printing press, and any who can take good printing or writing paper to the valley will be blessing themselves and the Church. We also want all kinds of mathematical and philosophical instruments, together with all rare specimens of natural curiosities and works of art that can be gathered and brought to the valley, where, and from which, the rising generation can receive instruction; and if the Saints will be diligent in these matters, we will soon have the best, the most useful and attractive museum on the earth.

Let every Elder keep a journal and gather historical facts concerning the Church and world, with specific dates, and present the same to the Historian; also, let the presiding officer of every emigrating company, immediately on arrival, see that his clerk presents the Recorder with a perfect list of the names of every

soul, the number of wagons, teams, and every living thing in his camp, and let all Saints organize at, and travel from the Pottawatamie District, according to the pattern which will there be given them.

Since the murder of President Joseph Smith, many false prophets and false teachers have arisen, and tried to deceive many, during which time we have mostly tarried with the body of the Church, or been seeking a new location, leaving those prophets and teachers to run their race undisturbed, who have died natural deaths, or committed suicides; and we now, having it in contemplation soon to re-organize the Church according to the original pattern, with a First Presidency and Patriarch, feel that it will be the privilege of the Twelve, ere long, to spread abroad among the nations, not to hinder the gathering, but to preach the gospel, and push the people, the honest in heart, together from the four quarters of the earth.

The Saints in Western California, who choose, are at liberty to remain; and all who may hereafter arrive on the western coast, may exercise their privilege of tarrying in that vicinity, or of coming to head quarters.

The Saints on the Society and other Islands of the Pacific Ocean, are at liberty to tarry where they are, for the time being, or until further notice; and we will send them more Elders as soon as we can. But if a few of their young, or middle aged, intelligent brethren, wish to visit us at the Basin, we bid them God speed, and shall be happy to see them.

The Saints in Australia, China, and the East Indies generally, will do well to ship to the most convenient port in the United States, and from thence make to this point, and pursue the same course as do others; or, if they find it more convenient, they may ship to Western California.

We wish the Traveling Elders throughout the world, to remember the revelations of the Doctrine and Covenants, and say nought to this generation but repentance; and if men have faith to repent, lead them into the waters of baptism, lay your hands upon them for the reception of the Holy Ghost, confirm them in the Church of Jesus Christ of Latter-day Saints, comfort their hearts, teach them the principles of righteousness and uprightness between man and man; administer to them bread and wine, in the remembrance of the death of Jesus Christ, and if they want further information, tell them to flee to Zion.—There the servants of God will be ready to wait upon them, and teach them all things that pertain to salvation, and any thing beyond this in your teaching cometh of evil, for it is not required at your hands, but leadeth you into snares and temptations which tendeth to condemnation. Should any ask, Where is Zion? tell them in America; and if any ask, What is Zion? tell them the pure in heart.

It is the duty of the rich Saints every where, to assist the poor, according to their ability, to gather; and if they choose, with a covenant and promise that the poor thus helped, shall repay as soon as they are able. It is also the duty of the rich, those who have the intelligence and the means, to come home forthwith, and establish factories, and all kinds of machinery, that will tend to give employment to the poor, and produce those articles which are necessary for the comfort, convenience, health and happiness of the people; and no one need to be at a loss concerning his duty in these matters, if he will walk so humbly before God as to keep the small still whisperings of the Holy Ghost within him continually.

Let all Saints who love God more than their own dear selves—and none else are Saints—gather without delay to the place appointed, bringing their gold, their silver, their copper, their zinc, their tin, and brass, and iron, and choice steel, and ivory, and precious stones; their curiosities of science, of art, of nature, and every thing in their possession or within their reach, to build in strength and stability, to beautify, to adorn, to embellish, to delight, and to cast a fragrance over the House of the Lord; with sweet instruments of music and melody, and songs, and fragrance and sweet odours, and beautiful colours, whether it be in precious jewels, or minerals, or choice ores, or in wisdom and knowledge, or understanding, manifested in carved work; or curious workmanship of the box, the fir and pine tree, or any thing that ever was, or is, or is to be, for the exaltation, glory, honour, and salvation of the living and the dead, for time and for all eternity. Come, then, walking in righteousness before God, and your labour shall be accepted; and kings will be your nursing fathers, and queens will be your nursing mothers, and the glory

of the whole earth shall be yours, in connexion with all those who shall keep the commandments of God; or else the Bible, those ancient prophets, who prophecied from generation to generation, and which the present generation profess to believe, *must fail*; for the time has come for the Saints to go up to the mountains of the Lord's house, and help to establish it upon the tops of the mountains, and the name of the Lord shall be there, and the glory of the Lord will be there, and the excellency of the Lord will be there, and the honour of the Lord will be there, and the exaltation of his Saints will be there, and they will be held as in the hollow of his hand, and be hid as in the cleft of the rock, when the overflowing scourge of Jehovah shall go through to depopulate the earth, and lay waste the nations because of their wickedness, and cleanse the land from pollution and blood.

We are at peace with all nations, with all kingdoms, with all powers, with all governments, with all authorities under the whole heavens, except the kingdom and power of darkness, which are from beneath, and are ready to stretch forth our arms to the four quarters of the globe, extending salvation to every honest soul: for our mission in the gospel of Jesus Christ is from sea to sea, and from the river to the ends of the earth; and the blessing of the Lord is upon us; and when every other arm shall fail, the power of the Almighty will be manifest in our behalf; for we ask nothing but what is right, we want nothing but what is right, and God has said that our strength shall be equal to our day; and we invite all Presidents, and Emperors, and Kings, and Princes, and Nobles, and Governors, and Rulers, and Judges, and all nations, kindreds, tongues, and people under the whole heaven to come and help us to build a house to the name of the God of Jacob, a place of peace, a city of rest, a habitation for the oppressed of every clime, even for those that love their neighbour as they do themselves, and who are willing to do as they would be done unto; and this we are determined to do, and we will do, God being our helper; and we will help every one that will help to sustain good and wholesome laws for the protection of virtue and punishment of vice.

The kingdom which we are establishing is not of this world, but is the kingdom of the Great God. It is the fruit of righteousness, of peace, of salvation to every soul that will receive it, from Adam down to his latest posterity. Our good will is towards all men, and we desire their salvation in time and eternity; and we will do them good so far as God will give us the power, and men will permit us the privilege; and we will harm no man; but if men will rise up against the power of the Almighty to overthrow his cause, let them know assuredly that they are running on the bosses of Jehovah's buckler, and, as God lives, they will be overthrown.

Come, then, ye Saints; come, then, ye honorable men of the earth; come, then, ye wise, ye learned, ye rich, ye noble, according to the riches, and wisdom, and knowledge of the great Jehovah; from all nations, and kindreds, and kingdoms, and tongues, and people, and dialects on the face of the whole earth, and join the standard of Emanuel, and help us to build up the Kingdom of God, and establish the principles of truth, life, and salvation, and you shall receive your reward among the sanctified, when the Lord Jesus Christ cometh to make up his jewels; and no power on earth or in hell can prevail against you.

The Kingdom of God consists in correct principles; and it mattereth not what a man's religious faith is; whether he be a Presbyterian, or a Methodist, or a Baptist, or a Latter-day Saint or "Mormon," or a Campbellite, or a Catholic, or Episcopalian, or Mahometan, or even pagan, or any thing else, if he will bow the knee, and with his tongue confess that Jesus is the Christ, and will support good and wholesome laws for the regulation of society, we hail him as a brother, and will stand by him while he stands by us in these things; for every man's religious faith is a matter between his own soul and his God alone; but if he shall deny the Jesus, if he shall curse God, if he shall indulge in debauchery and drunkenness, and crime; if he shall lie, and swear, and steal; if he shall take the name of the Great God in vain, and commit all manner of abominations, he shall have no place in our midst, for we have long sought to find a people that will work righteousness, that will distribute justice equally, that will acknowledge God in all their ways, that will regard those sacred laws and ordinances which are recorded in that sacred book called the Bible, which we verily believe, and which we proclaim to the ends of the earth.

We ask no pre-eminence; we want no pre-eminence; but where God has placed us, there we will stand; and that is, to be one with our brethren, and our brethren are those that keep the commandments of God, that do the will of our Father who is in heaven; and by them we will stand, and with them we will dwell in time and in eternity.

Come, then, ye Saints of Latter-day, and all ye great and small, wise and foolish, rich and poor, noble and ignoble, exalted and persecuted, rulers and ruled of the earth, who love virtue and hate vice, and help us to do this work, which the Lord hath required at our hands; and inasmuch as the glory of the latter house shall exceed that of the former, your reward shall be an hundred fold, and your rest shall be glorious. Our universal motto is, "*Peace with God and good will to all men.*"

Written at Winter Quarters, Omaha Nation, west bank of Missouri River, near Council Bluffs, North America, and signed December 23d, 1847, in behalf of the Quorum of the Twelve Apostles.

BRIGHAM YOUNG, President.

WILLARD RICHARDS, Clerk.

The Latter-day Saints' Millennial Star.

MARCH 15, 1848.

WE present to our readers, in this number of the STAR, the general Epistle of the Twelve Apostles at full length. It is a document of thrilling interest, and ought to be read with great care and attention by the Saints. It is worthy of the perusal of all men. The Presiding Elders of Conferences and Branches will find it well to analyze and thoroughly digest its contents by more than one perusal, in order that they may instruct the Saints who contemplate emigration in future. The Elders that preside over Conferences, and likewise such as preside over Branches, will have increased duties and responsibilities rolled upon them. The time of emigration is come, although emigrants will generally defer their departure until September. They will want the greater part of the intervening time, between this and September, to make ready. Two things should never be lost sight of by the officers of Churches. One is, to keep the cause in the United Kingdom advancing with increasing power and success; and the other is, to further the work of emigration in every reasonable manner. These two things should go forward hand in hand. Tens of thousands must be gathered out from this land. The prospect of emigration will brighten as the truth is spread abroad, and the word is preached in plainness and power. The ingathering will make ways and means for the out-gathering. The faithfulness of the servants of God, in spreading abroad the glad tidings of salvation, and building up new churches, and enlarging those already planted, will swell the tide of faith, and infuse the spirit of liberality and kindness and union through the great community of Saints. And God will pour out his Spirit, and a great multitude of the saved will be added to the Church: and the ingress to the Church, and the egress to Zion, will be among the wonders of the age in which we live.

Multitudes in this land are disaffected with false religions, and tired of the worship of a strange God, that for many centuries past has brought to pass but little union or happiness in any part of Christendom. The knowledge of the true God, and the doctrine of life and immortality, will be to them as cold water to a thirsty soul. They will hail it with gratitude and thanksgiving to God, and bless the lips

that utter the news. The national governments are gasping in the last extremity of consumption. Some thrones are being cast down, and others are tottering under the blasts of popular indignation. The Saints can answer the question,—“Who will show us any good?” While the most fine gold of modern Christianity is become dim, the Saints are gathering laurels of glory and honour, and resuscitating the honest-hearted that were ready to despair of finding truth on the earth. The heavenly order is exhibited to men, and they rejoice in the knowledge of it as those who have discovered the richest pearls and the most precious diamonds. By fanning the sacred flame of eternal truth, and diffusing abroad the knowledge of salvation, the Saints will work out their own salvation, with glory and honour encircling their names. The spirit of apostacy and misrule will be kept down. The howlings and revilings of apostate spirits that have been cast out of the Church, as so much refuse silver, will have no influence to retard the onward progress of the triumphal car of truth.

We expect, indeed, that Sodomites will set up a bitter cry of delusion when righteous Lot leaves them, especially if he warns his friends of impending dangers that await those who remain behind. And cowardly spies, that fear giant-scandal and the fangs of persecution for the word's sake, more than the Almighty God, and the confused crash of kingdoms, will come back from the promised land with an evil report in their mouths, to turn away the hearts of the simple, whose faces are not set as a flint Zionward. These false spies answer the purpose of spiritual smut-machines, that are patented for the latitude of St. Louis and New Orleans, where they are worked supernaturally by the Prince of the Air for the special accommodation of emigrants, gratis. The intricacy of this machinery is so wonderful that it has never yet been discovered that either philosophy, humanity, or truth ever constituted any part of the impulsive power. Sometimes some of these smut-machines have been brought to England, whether to save the expense of transporting wheat too foul and smutty for the market of Zion, and thereby detaining it here, we have not time now to enquire. But the emigrants that are wise will understand and disregard all overtures for the use of such machinery, and such as listen or receive are liable to the suspicion of having foul wheat on board.

On the subject of Emigration, the Elders will do well to see that the people have a correct understanding of it. The Epistle of the Twelve requires and counsels a prompt and energetic preparation to emigrate, under the direction of the Presidency in Liverpool. Elder Orson Pratt will soon be here to direct such measures as will favour this great and important work. The Saints will require a few months to prepare for an extensive embarkation in the latter part of the year. We have more than once suggested the propriety, that the Saints should extricate themselves from all entangling alliances that would hinder their emigration. It is, indeed, a poor time to sell property now, so soon after the panic, and while trade is depressed. But the “counsel of the Lord—that shall stand.” The instruction from the only oracle of God now on the earth, is to gather out without needless delay. The Omniscient eye sees ample reason for this counsel, and except it is observed and respected, the negligent and dilatory must not complain if their property is still more unsaleable, and their merchandize without a buyer, and their ears made to tingle with the din of war and revolutionary strife. Let the Saints, then, go about a preparation to emigrate, so far as practicable, in good earnest, not with unwise precipitancy, but with a full and deliberate purpose of heart to bring it to pass. What God has required let not men say they are *unable* to perform. The poor will not be gainers by saying there is no hope for them. The resources of the Almighty

are ample to reach all difficult cases. If more than half a million of poor dependent Hebrew slaves could be extricated from the cruelest bondage, and transported across the sea into a distant land, the Saints, in Britain, that have renounced their allegiance to all strange gods, need not be over anxious about the means of their deliverance. If the rich seek to hold back their treasures from the Lord, and refuse to come to his help against the mighty, they may lose them in a time when they cannot be recovered again.

The Spirit, the water, and the blood, are the three great witnesses. By the testimony of these three all men will be judged where the gospel is preached. The Spirit says, Come, gather out; and let every one say to his neighbour, Come, let us go up to the mountains of the Lord's house and learn his ways. The time is at hand when great Babylon will not suffer the Lord's ways to be taught among the nations, until her walls totter and fall, and the earth is made empty and desolate. If any man has the witness of the Spirit, he will not only go out of Babylon himself, but he will do all in his power to save those who are the destined heirs of glory, honour, and immortality, and joint heirs with Christ. Now is the time for the patriots of the everlasting kingdom to prove their valour and loyalty.

We cannot recommend Saints to emigrate by New Orleans later than March, the climate of New Orleans being hot and sickly in the summer season. But as some persons in the church and others out of the church, are disposed to emigrate to different parts of the United States from time to time, we shall accommodate such as send a pound as deposit money, for each person old or young, by securing tickets for them, from some trusty and legally-licensed ship-agent. This we shall do to prevent those constant abuses to which emigrants are exposed who trust themselves to the guidance of strangers. The frauds practised upon emigrants on their arrival in Liverpool are very forbidding. We shall do our business of emigration, for the present, through the agency of Brother Thomas Wilson, an experienced licensed shipping-agent, who will do all business pertaining to emigration with fidelity and promptness. In making remittances to us, the names and ages of each person should be explicitly stated.

THE King of France has abdicated his throne, and is supposed to be in England. The French nation are strenuously inclined to organise a Republic, after the model of the United States government. The spirit of innovation and reform is not confined to France, but it prevails in England and many other parts of the Continent. It wears a bold and unusually menacing front. The end of these things, though disastrous and terrible, is not unlooked for or unexpected by the Saints. The affairs of Mexico continue much as usual. A disposition to annex the whole of the Mexican States to the United States of North America, is fast gaining favour among the American people.

THE appointment of a General Conference will be delayed a little in order to enjoy the presence of Elder Orson Pratt.

OUR Hymn Books are now out of print; likewise Spencer's Letters, in tract form, except a few of the first and second numbers of the series. Both the Hymn Books and Tracts will probably be reprinted before many months, of which we shall advise the Saints as soon as they are printed.

CAUTION!—Many errors have arisen in transmitting post orders to this office. Sometimes the orders have been made payable to the persons who remitted them,

and, consequently, were of no use to us. Sometimes they have been made payable to persons assisting at the office, and sometimes to persons that were wholly unknown to us. And sometimes they have been made payable to names purporting to be something like our own, but in reality as unlike as the sectarian God is to the true and living personage. Now whether this error about a name, arises from some tradition or venerated religious notion, that a *mere name* is not *essential* in matters of pounds and shillings, or that the supernatural powers which we are supposed to claim, can make one name as efficacious at the Order Office in drawing money as another; or whether others understand the true orthography of our name better than we, who have published it every fortnight for more than a year in every corner of the United Kingdom, besides in other publications several hundred thousand times. Now if our friends will please to observe the orthography of our name, especially at the Order Office, it will save us from the writhing and often convulsive transmutations of our name, in order to draw a few pounds. And we do not like to be guilty of forgery in order to obtain what is honestly and positively designed to be paid to us. Although some more learned in religious mysteries than ourselves, may think there is some scriptural pretext for giving a "*new name*," which we shall not attempt to gainsay, and a single application of a new name would never have elicited these remarks, but a variety of new names, we venture to believe, is *unscriptural*, and is especially regarded with *suspicion* at the Order Office.

CONFERENCE MINUTES.

BRADFORD.

This Conference was held December 19th, 1847, in Croft Street School-room. The meeting opened at half-past ten. Elder Charles Miller was unanimously chosen to preside; Priest John Stockdale, clerk. The meeting opened by singing, and prayer by the President.

The President made some excellent remarks on the present prosperity of the conference, and the union and faithfulness of the officers, and the glorious prospects of a rich harvest of souls, with a few remarks pertaining to the order of the proceedings of the business of the conference.

Present:—1 High Priest, 1 Seventies, 14 Elders, 28 Priests, 4 Teachers, and 4 Deacons.

The representations were then given, which were as follows:—

BRANCH.	REPRESENTED BY	MEM.	H.P.	SEV.	ELD.	PRS.	TEA	DRY	BAP.	REG.	C.O.	REM.	DED.
Bradford	Elder Milner	160	1	0	3	9	3	2	20	2	4	13	0
Leeds	" Enaley	77	0	0	3	5	1	1	15	1	0	11	0
Idle'	" Lord	52	0	0	3	6	1	1	12	5	1	4	0
Huddersfield	" Whittaker	44	0	0	1	4	1	1	4	3	0	4	1
Halifax	" Child	13	0	0	1	2	0	0	3	0	0	0	0
Wakefield	" Hewitson	29	0	0	1	3	1	0	5	4	0	0	0
Bramhope	" Cooper	14	0	0	1	4	0	1	1	1	0	10	0
Marsden	" Whittaker	15	0	0	2	1	1	0	2	3	1	6	0
Low Moor	" Peel	10	0	0	1	1	1	0	0	0	0	0	0
Rodley	" Dinsdale	11	0	0	1	3	0	0	3	0	0	0	0
Headingly	" Riddel	15	0	0	2	3	0	0	4	1	0	3	0
Driglington	" Beecroft	10	0	0	1	0	1	0	3	0	0	0	0
York	" Mitchell	10	0	1	1	3	0	0	0	2	0	0	0
Tadcaster	Priest Watson	9	0	0	0	1	0	0	1	0	0	0	0
Mauningham	Bentley	11	0	0	0	0	1	1	3	0	0	0	0
Hunslet	Elder Huntington	9	0	0	1	0	0	0	0	3	0	0	0
Morley	Priest Barnes	6	0	0	0	1	0	0	0	0	0	3	0
Whitby	Elder Miller	7	0	0	0	0	1	0	0	0	0	0	0
Horsforth	" Cordingley	8	0	0	1	2	0	0	2	0	0	0	1
Gayle	Priest Mason	6	0	0	0	2	0	6	0	0	0	0	0
Total		516	1	1	23	51	18	6	78	25	6	42	2

The branches, generally, in very good standing, with many manifestations of the mighty power of God in healings, gifts, &c.

The meeting closed with singing, and benediction by the President, at a quarter past twelve, amidst the most cheering and happy countenances ever witnessed.

Two p.m.—The meeting opened after the usual form, when the President introduced the minutes of a Special Conference at Leeds, held on Sunday, the 12th of December, where the Leeds, Wakefield, Headingley, Hunslet, York, Morley, and Whitby representations were given. It was then moved that they form part of the minutes of this conference, and be interspersed in the same. Carried unanimously.

While the Sacrament was administered, several of the officers gave their testimony in boldness, with much assurance in the Spirit.

After the administration the branches were considered, and the following branches were organized, by the unanimous vote, having been duly considered before:—

New Leeds, Priest Wardman Holmes, President; Little Horton, Priest John Stockdale, President; Great Horton, Priest Edmund Houldsworth, President; Clayton, Elder Thomas Child, President; Bolton, Priest James Ashworth, President; Eccleshill, Priest Michael Watson, President; Bingley, Elder Thomas Bradshaw, President; Tharsley, Elder Jeffrey Dinsdale, President; Woodhouse, Elder Mark Beaumont, President; West End, (Leeds), Elder John P. Jones, President; Warmfield, Priest William Jackson, President; Dalton, Priest Jonathan Midgley, President; Lockwood, Priest William Fleming, President; Whitby, Priest Brother Wade, President.

The following Brethren were nominated to the Priesthood:—John Sanderson to the office of Elder. William Myers, William Freeman, George Ward, John Bailey, Ephraim Houldsworth, Samuel Bearley, Thomas Frobishaw, John Hayles, and Brothers Wade and Shaw, to the offices of Priests. Cornelius Tipple, Thomas Beecroft, Henry Swift, and James Rawnsley, to the office of Teachers. The meeting adjourned, with benediction, at half-past 4 p.m.

Half-past 5 p.m.—Opened with singing “the Spirit of God,” &c., and prayer, when 5 Priests and 4 Teachers were ordained; 8 confirmed members, and many re-baptisms confirmed. Then the following appointments were made:—

1st.—That Joseph Westwood, Elder, preside over Halifax.

2nd.—That John Sanderson, Elder, preside over Roodley, &c., and that it henceforth be called Brumley Branch.

3rd.—That Noah Lambert be restored to his office, and preside over Marsden Branch.

4th.—That William Mason be a fellow-labourer in Low Moor.

The President then wished to know the minds of the Saints, how far they felt disposed to sustain him and his brethren, labouring in the conference: he presented himself first.

Moved and carried, with warmth and emotion of the utmost confidence, that we sustain Elder Charles Miller, President of the Conference, as a faithful servant of the Lord.

The President spake highly of his brethren, and presented them, when the following motion passed unanimously:—

That we sustain Elder Mitchel, as a counsellor and fellow-labourer with Elder Miller, in this Conference.

That we sustain Elders Thomas Bradshaw, Joseph Westwood, and George Hewitson, as Travelling Elders in this Conference. Carried unanimously.

That we sustain our beloved President Elder Orson Spencer, and his counsellors, and do all in our power to extend the sale of STARS, Books, and especially his Letters, praying for his prosperity in the kingdom of God. Carried unanimously.

That we sustain the Twelve Apostles in their station, with Brigham Young at their head, praying God to bless them and the Camp. Carried unanimously.

Elder CHARLES MILLER, President.
Priest JOHN STOCKDALE, Clerk.

LETTER TO THE EDITOR.

Swambich, Feb. 22. 1848.

Dear Brother,—I wish to inform you, that I have had the misfortune to lose a daughter, nearly three years of age. The minister of Andlem refused to give it the rites of burial because it had not been baptized. My daughter, Julia Ann Billington, died on the 25th day of June, 1847; the necessary information was sent to the registrar's office, and the day was appointed for its interment, but the vicar, on hearing that the child had not been baptized, sent me word that I must bring a note from the minister certifying the baptism of the child, or he would not bury it. I went to see the vicar myself, and told him that my child had not been baptized, but a minister of Jesus Christ had taken her in his arms and blessed it, according to the baptism laid down by Christ. He did not approve of this; he would not inter my child for he did not consider it a christian, and, according to the rules of the church, he durst not. I again urged him to allow the funeral to take place at the time specified, but he refused; he told me that it must not come until the people had retired to rest.

Dear Brother, though the vicar of Andlem compared my child to a dog, I rejoice to know that our Saviour received such, and informs us that of such is the kingdom of heaven.

Yours, in the gospel of Christ,

HENRY BILLINGTON.

MEMOIR OF THE HOUSE OF ROTHSCHILD.

(From *Chambers's Edinburgh Journal*.)

(Concluded from our last.)

We may now mention another circumstance which, on various occasions, must have contributed largely to the mercantile success of the family. Although their real union continued indissoluble, their places of residence were far asunder, each member of the house domiciling himself in a different country. At this moment, for instance, Anselm, born in 1773, resides at Frankfort; Solomon, born in 1774, chiefly at Vienna; Charles, born in 1778, at Naples; and James, born in 1792, at Paris. The fifth brother Nathan, born in 1777, resided in London, and died at Frankfort in 1837. The house was thus ubiquitous. It was spread like a network over the nations; and it is no wonder that, with all other things considered, its operations upon the money market should at length have been felt tremblingly by every cabinet in Europe. Its wealth in the meantime enabled it to enjoy those advantages of separation without the difficulties of distance. Couriers travelled, and still travel, from brother to brother at the highest speed of the time; and these private envoys of commerce very frequently outstripped, and still outstrip, the public express of government.

We have no means of giving anything like the statistics of this remarkable business; but it is stated in the "Conversations Lexicon," that in the space of twelve years from 1813—the period, we may remark, when war had ruined all Europe, and when governments were only able to keep themselves afloat by flinging the financial burden upon posterity—between eleven and twelve hundred million florins (£110,000,000 to £120,000,000) were raised for the sovereigns of Europe through the agency of this house, partly as loans, and partly as subsidies. Of these, 500,000,000 florins were for England; 120,000,000 for Austria; 100,000,000 for Prussia; 200,000,000 for France; 120,000,000 for Naples; 60,000,000 for Russia; 10,000,000 for some of the German courts; and 30,000,000 for Brazil. And this, it is added, is exclusive "of those sums for the allied courts, of several hundred millions each, which were paid as an indemnity for the war to the French, and likewise of the manifold preceding operations executed by the house as commissioners for different governments, the total amount of which far exceeded the foregoing." This, however, may already be considered an antiquated authority; for, in reality, the vast business of the firm can hardly be said to have commenced till after the

dozen years referred to had expired. Since the year 1826, the House of Rothschild has been the general government bankers of Europe; and if it were possible to compare the two circles of transactions, the former would seem to dwindle into insignificance.

In 1815, the brothers were appointed counsellors of finance to the then Elector of Hesse; and in 1826, by the present Elector, privy counsellors of finance. In 1818, they were elected to the royal Prussian privy council of commerce. In Austria, they received, in 1815, the privilege of being hereditary landholders; and in 1822, were ennobled in the same country with the title of baron. The brother established in London was appointed imperial consul, and afterwards consul-general; and in the same year, (1822), the same honour was conferred upon the brother, resident in Paris. The latter, the Baron James, has the reputation of being the most able financier in France; and it is mainly through his assistance and influence with the other capitalists that railways are now intersecting the length and breadth of the land.

Nathan, the brother who resided in England, left four sons, three of whom rank among the most distinguished aristocracy of the British capital; the fourth, Nathan, residing in Paris. The eldest, Lionel de Rothschild, is privileged, as a British subject, to bear the title of an Austrian baron; his brothers being barons only by courtesy. The second has been recently created a baronet of England, as Sir Anthony de Rothschild; and the third, Baron Meyer, is now high sheriff of Buckinghamshire. Baron Lionel de Rothschild was invited by the Reform Association to stand as a candidate with Lord John Russell for the representation of London in the present parliament, and was returned third on the list. It will have been observed that a consultation was held by the Chancellor of the Exchequer with this hereditary financier, before ministers ventured upon their late celebrated letter, authorising the Bank of England to extend its issues.

Most of the members of this family have married, and live in great splendour here or on the continent; and it must be observed, as something characteristic of the race, that their choice of wives has usually been a good one. In London, where we know them best, the widow of Baron Nathan is held in great esteem for her inexhaustible charity, in the course of which, we observe by the newspapers, she has contributed largely towards the formation of an educational institution for children of the Christian faith. Her sister, the lady of Sir Moses Montefiore, is popularly known as a suitable helpmate for her philanthropic partner. The sister of Baron Nathan, widow of the brother of Sir Moses Montefiore, is likewise well known for her liberality, and more especially for the large funds she has bestowed on the establishment of schools for all religious denominations.

But there is another female of this remarkable family whom we must mention in a special manner, and with her name we conclude. She is the widow of the banker of Frankfort, the mother of the five brothers, and grandmother of those flourishing men who are now rising proudly among the aristocracy of Europe. The following notice of this venerable and venerated lady we take from "Les Matinées du SamEDI" of G. Ben Levi. "In the Jews' street at Frankfort-on-the-Maine, in the midst of Gothic fagades, black copings, and sombre alleys, there is a house of small exterior, distinguished from others by its luxurious neatness, which gives it an appearance of singular cheerfulness and freshness. The brass on the door is polished, the curtains on the window are as white as snow, and the staircase, an unusual thing in the damp atmosphere of this dirty quarter, is always dry and shining.

"The traveller who from curiosity visits this street—a true specimen of the times when the Jews of Frankfort, subjected to the most intolerable vexations, were restricted to this infected quarter—will be induced to stop before the neat and simple house, and perhaps ask, 'Who is that venerable old lady seated in a large arm-chair behind the little shining squares of the window on the first storey?' This is the reply every citizen of Frankfort will make:—'In that house dwelt an Israelite merchant, named Meyer Anselm Rothschild. He there acquired a good name, a great fortune, and a numerous offspring; and when he died, the widow declared she would never quit, except for the tomb, the unpretending dwelling which had served as a cradle to that name, that fortune, and those children.'

"Continued prosperity has attended the sons of the pious and modest widow.

Their name is become European, their wealth proverbial. They inhabit sumptuous palaces in the most beautiful quarters of Paris, London, Vienna, Naples, and Frankfort; but their mother, persevering in her admiral modesty, has not quitted her comparatively humble house, where those sons come to visit her with respect and reverence, and discharge their duties in memory of their estimable father, thus presenting bright examples for the present time."

VARIETIES.

STATISTICAL.—In the Austrian empire, one man out of 78 is a soldier; in the kingdom of Great Britain and its dependencies, one in 426; in the United States, one in 2947.

AN EXCUSE FOR SMOKING.—In the reign of James I, of tobacco-hating notoriety, the boys of a school acquired the habit of smoking, and indulged in it night and day, using the most ingenious expedients to conceal the vice from their master; till one luckless evening, when the imps were huddled together round the fire of their dormitory, involving each other in vapours of their own creating, lo! in burst the master and stood in awful dignity before them. "How now," quoth the domine to the first lad; "how dare you be smoking tobacco?" "Sir," said the boy, "I am subject to head-aches, and a pipe takes off the pain," "And you? and you? and you?" inquired the pedagogue, questioning every boy in his turn. One had a "raging tooth;" another cholic; the third a cough; the fourth—in short, they all had something. "Now, sirrah," bellowed the doctor to the last boy, "what disorder do you smoke for?" Alas! all the excuses were exhausted; but the interrogated urchin, putting down his pipe, after a farewell whiff, and looking up in his master's face, said, in a whining hypocritical tone, "Sir, I smoke for corns!"—*Coleman's Random Records.*

HOW TO GET TWO CROPS OF EARLY POTATOES FROM THE SAME PLANT.—A correspondent says, "When you take up your early potatoes you will find, in addition to the roots ready for consumption, a considerable number of small tubers, which it is the general practice to throw away with the plant. Instead of so doing, take off, very carefully, the large potatoes, and replant the stem, and in a few weeks you will have another crop of potatoes, all the same tubers having grown to fine roots. I have known, in very fine weather, three crops taken from the same plant. Adding a little good manure at the time of replanting is generally a good plan. Those who practise this must not be discouraged by seeing the tops wither and even die; the roots will grow without the tops. The adoption of this plan, which the writer has personally tried, as well as witnessed its successful results when practised by others, will be of much importance to those who cultivate early potatoes for sale or home consumption; and to carry it out requires very little extra trouble."

TAKE CARE OF YOUR TEETH.—Few people know the importance of teeth, and still fewer take proper care of them. Only when persons grow old and find them wanting, or when they suffer from their decay, do they properly appreciate their value. It is remarkable that while man has only *one* set of any other organs during his life-time, he has *two* distinct sets of teeth; and this fact may be admitted to show their great importance in the animal economy. Man properly has thirty-two teeth, which are fixed with great firmness into the jaws, which latter are moved by very powerful muscles, and the upper and lower rows of teeth are pressed towards each other with considerable force during the mastication of food. By these means, the substances eaten are broken, and macerated by the salivary juice which flows from the glands of the mouth during the presence of food. The subsequent digestion of food in the stomach much depends upon its perfect mastication; if the teeth have effectively done their work, and reduced the food to a soft mass, the gastric juice of the stomach more easily dissolves it, and blood is the more speedily and completely formed therefrom, and the body the better nourished. Many people who have good teeth suffer indigestion from neglecting to properly use them; and those who have them not are afflicted from their absence. To preserve the teeth, they should be regularly cleaned night and morning. Cleanliness in this respect much promotes personal elegance, and frees the breath from the disagreeable taint that would otherwise accompany it. The best tooth-powder is a little pulverised charcoal. Camphor, or camphorated-chalk, acts chemically upon the enamel, (i. e., the hard white coating of the teeth which protects the soft bone and nervous structures beneath, and destroys it. Neglect of the teeth is so common, and the employment of improper substances as articles of diet so general, that comparatively few people have their teeth sound, and many suffer the excruciating pain termed toothache. This pain is so severe that we should do right to interpret it as a warning to take proper care of parts so important to the welfare of the body. Creosote,